Natale Sancti Gregorii Papae.

AELFRIC'S

ANGLO-SAXON HOMILY

ON THE

BIRTHDAY OF ST. GREGORY,

AND

COLLATERAL EXTRACTS FROM KING ALFRED'S VERSION OF BEDE'S ECCLESIASTICAL HISTORY, AND FROM THE SAXON CHRONICLE;

WITH A FULL RENDERING INTO ENGLISH, NOTES CRITICAL AND EXPLANATORY, AND AN INDEX OF STEMS AND FORMS.

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TO

THE REV. SAMUEL GILMAN, D. D.

WHOSE INTEREST IN BEHALF OF LITERATURE

IS ONLY SURPASSED BY HIS ZEAL IN THE CAUSE OF

RELIGION AND HUMANITY,

THIS SMALL VOLUME IS INSCRIBED AS

A TOKEN OF REGARD.

PREFACE.

In presenting the *Anglo-Saxon Homily on the Birth-day of St. Gregory* to the American public, the Editor deems no apology necessary, as the chief object of the publication, the advancement of the study of the language in which it appears, must be evident to every mind. That it will subserve the purpose for which it is intended, though in a subordinate degree, he has every reason to believe.

This Homily is one of a series translated from the Latin, and modified to suit the Anglican Church, by Abbot Ælfric, who afterwards, in A. D. 996, succeeded Sigeric as Archbishop of Canterbury. It celebrates the introduction of Christianity among our Saxon forefathers after their establishment in the Island of Great Britain, exhibiting the interesting circumstance which led to the mission, and the holy zeal and indefatigable labor with which Augustine and his coadjutors set forth the truths of the Gospel; while at the same time, it holds up to view the amiable and apostolical character of that eminent servant of Jesus Christ, and ornament of the papal chair, St. Gregory, deservedly styled "the Great." As a specimen of the Anglo-Saxon language, it is remarkable for its purity; as a literary composition, the beauty of the style must strike the mind of every

one who is capable of appreciating the nerve and force of expression employed by the Translator.

The Extracts from "King Alfred's Version of Bede's Ecclesiastical History of the Anglo-Saxons," and from the "Saxon Chronicle," have been appended because of their connection with the main subject of the Homily.

The Translation into English being united with the Notes, appears in the least objectionable form. The elucidation of words was deemed unnecessary, as the want in that respect has been fully met in another work prepared by the Editor, and now in press.

The punctuation of the Text has been made conformable to established rules, and, as is right, especially to those adopted for the English. There is no more reason why we should adhere to the old system of separating the parts of a sentence in Anglo-Saxon, than in other ancient languages. Upon a corresponding principle we might also have rendered the orthography of the same words more uniform.

St. James, Santee, S. C., May 1, 1848.

NATALE

S. GREGORII PAPAE.

Gregoríus se hálga Papa, Engliscere ṭḥeóde Apostol, on ṭḥisum andweardan daege aefter manigfealdum gedeorfum and hálgum gecnyrdnyssum, Godes ríce gesaeliglice astáh. He is rihtlice Engliscere ṭḥeóde apostol, forṭḥán-ṭḥe he, ṭḥurh his raede and sande, us fram deofles bigengum aetbraed, and tó Godes geleáfan gebigde. Manige hálige béc cythath his máeran drohtnunge, and his hálige líf; and eác Istoría Anglorum ṭḥá-ṭḥe Ælfred, Cyning, of Leden on Englisc awende. Seó bóc sprecth genóh swutelice be ṭḥisum hálgan were. Nú wille we, ṭḥeáh, sumṭḥing scortlice eow be him gereccan, forṭḥán-ṭḥe seó fóresáede bóc nis eow eallum cuth, ṭḥeáh-ṭḥe heó on Englisc awend is.

Ṭḥes eádiga papa, Gregoríus, wáes of aethelre máegthe and of eáwfaestre acenned; Rómanisce witan wáeron his mágos; his faeder hátte Gordíanus, and Felix se eáwfaesta papa wáes his fifta-faeder. He wáes, swá-swá we cwáedon, for worulde aethelboren; ac he oferstáh his aethelborennysse mid hálgum ṭḥeawum, and mid gódum weorcum geglengde. Gregoríus is Grecisc nama, se swegth on Ledenum gereorde, Vigilantíus; ṭḥaet is on Englisce, Wacolre. He wáes swythe wácol on Godes bebodum, ṭḥá-ṭḥá he-sylf hérigendlice leofode; and he wácollice ymb manigra ṭḥeóda ṭḥearfa

hogode, and heom lífes wáeg geswutelode. He wáes fram cildháde on bóclicum lárum getýd; and he on ṭḥáere láre swá gesaeliglice ṭḥeáh, ṭḥaet on ealre Rómana-byrig náes nán his gelíca geṭḥúht. He gecneord-láehte aefter wísra láreowa gebysnunga, and náes forgytel; ac gefaestnode his láre on faest-hafelum gemynde: he hlód mid ṭḥurstigum breoste ṭḥá flówendan láre, ṭḥe he eft aefter fyrste mid hunig-swétre ṭḥróte ṭḥaeslíce bealcode. On geonglicum geárum, ṭḥá-ṭḥá his geóguth aefter gecynde woruld-ṭḥing lufian sceolde, ṭḥá ongan he hine-sylfne tó Gode geṭḥeódan and tó éthle ṭḥaes uplican lífes mid eallum gewilnungum órthian. Witodlice aefter his faeder forthsithe, he aráerde six munuc-líf on Sicilían-lande, and ṭḥaet seofothe binnon Rómana-byrig getimbrode, on ṭḥám he-sylf regollice under abbodes háesum drohtnode. Ṭḥá seofon mynstru he geglengde mid his ágenum, and geníhtsumlice tó daeghwamlicum bígleofan gegódode. Ṭḥone ofer-eácan his áehta he aspende on Godes ṭḥearfum, and ealle his aethelborennysse tó Heofonlicum wuldre awende. He eóde, áer his gecyrrednysse, geond Rómana-burh mid paellenum gyrlum, and scínendum gymmum, and reádum golde gefraetewod. Ac aefter his gecyrrednysse he ṭḥenode Godes ṭḥearfum, and hine-sylfne ṭḥearfa mid wácum waefelse befeng. Swá fulfremedlice he drohtnode on anginne his gecyrrednysse, swá ṭḥaet he mihte ṭḥá-iú beón geteald on fulfremedra hálgena getáele. He lufode forhaefednysse on méttum and on drynce; and on waccum and on syndrigum gebedum ṭḥáertóeácan, he ṭḥrowode singallice untrumnysse, and swá, he stithlicor mid andweardum untrumnyssum ofset wáes, swá he geornfullicor ṭḥaes écan lífes gewilnode.

Ṭḥá undergeat se papa ṭḥe on ṭḥám tíman ṭḥaet apostollice setl gesáet, hú se eádiga Gregoríus on hálgum maegnum ṭḥeónde wáes; and he ṭḥá hine genam of ṭḥáere munuclicere drohtnunge, and him tó gefylste gesette, on diáconháde ge-endebyrdne. Ṭḥá gelamp hit aet sumum saele, swáswá hyt for-oft déth, ṭḥaet Englisce ceáp-menn bróhton

heora wáre tó Rómana-byrig, and Gregoríus eóde bé thaére straéte tó thám Engliscum mannum, heora thing sceawigende. Thá geseáh he betwux thám wárum ceap-cnihtas gesette, thá waéron hwítes líchaman and faegres andwlitan menn, and aethelice gefeaxode. Gregoríus thá beheold thaéra cnapena wlíte, and befran of hwylcere theóde hí gebróhte waéron. Thá saéde him man, thaet hí of Engla-lande waéron, and thaet thaére theóde mennisc swá wlitig waére. Eft thá Gregoríus befran, hwaether thaes landes folc Cristen waére, the haéthen. Him man saéde, thaet hí haéthene waéron. Gregoríus thá of inneweardre heortan langsume siccetunge teáh, and cwaéth: 'Waélá-wá! thaet swá faegres híwes menn syndon thám sweartan deofle under-theodde!' Eft thá Gregoríus befran, hú thaére theóde nama waére the hí ofcómon. Him waés ge-andwyrd, thaet hí ANGLE genemnde waéron. Thá cwaéth he: 'Rihtlice hí syndon ANGLE gehátene, forthánthe hí engla wlíte habbath, and swilcum gedafenath thaet hí on heofenum engla geferan beón.' Gyt-thá Gregoríus befran, hú thaére scýre nama waére the thá cnapan ofalaedde waéron. Him man saéde, thaet thá scírmen waéron DEÏRI gehátene. Gregoríus andwyrde: 'Wel hí syndon DEÏRI gehátene, forthán-the hí synd FRAM GRAMAN generode, and tó Cristes mildheortnysse gecygede.' Gyt-thá he befran, 'Hú is thaére scíre cyning gehátén?' Him waés ge-andswarod, thaet se cyning ÆLLA gehátén waére. Hwaet-thá Gregoríus gúmenode mid his wordum tó thám naman, and cwaéth: 'Hit gedafenath thaet ALLELÚIA sý gesungen on thám lande tó lófe thaes Ælmihtigan Scyppendes.' Gregoríus thá eóde tó thám papan thaes apostolican setles, and bine baéd thaet he Angel-cynne sume láreowas asende, the hí tó Criste gebigdon mid Godes fultume; and cwaéth thaet he-sylf geáro waére thaet weorc tó gefremmanne, gyf hit thám papan swá gelícode. Thá ne mihte se papa thaet gethafian, theáh-the he eall wolde, forthán-the thaére Rómaniscan ceastre gewaran noldon

getḥafian, tḥaet swá getogen man, and swá getḥungen láreow tḥá burh eallunga forlete, and swá fyrlenne wraecsith gename.

Æfter-tḥisum gelamp tḥaet mycel mán-cwealm becóm ofer tḥáere Rómaniscre leóde, and áerest tḥone papan Pelagíum gestód, and buton yldinge hine adydde. Witodlice aefter tḥaes papan ge-endunge, swá mycel cwealm gewearth tḥaes folces, tḥaet gehwáer stódon awéste hús geond tḥá burh buton búgigendum. Tḥá ne mihte, swá-tḥeáh, seó Rómana-burh buton papan wunian, ac eall tḥaet folc tḥone eádigan Gregoríum tó tḥáere getḥincthe ánmódlice geceás, tḥeáh-tḥe he mid eallum maegnum witherigende wáere. Gregoríus tḥá sende áenne pistol tó tḥám Cásere Mauricío, se wáes his faedera, and hine halsode and myclum báed, tḥaet he naefre tḥám folce ne getḥafode, tḥaet he mid tḥaes wurth-myntes wuldre ge-ufenod wáere; fortḥán-tḥe he ondred, tḥaet he, tḥurh tḥone myclan hád, on woruldlicum wuldre, tḥe he áer awearp, aet sumum saele bepáeht wurde. Ac tḥaes Cáseres heáh-gereca, Germánus, geláehte tḥone pistol, and hine to-táer; and siththan cydde tḥám Cásere, tḥaet eall tḥaet folc Gregoríum tó papan gecoren haefde. Mauricíus tḥá se Cáser, tḥaes Gode tḥancode, and hine hádian heht. Hwaet-tḥá Gregorius fleámes cepte, and on dimhofan aetlútode; ac hine man geláehte, and teáh tó Pétres circan, tḥaet he tḥáer tó papan gehálgod wurde. Gregoríus tḥá áer his hádunge tḥaet Rómanisce folc for tḥám onsígendan cwealme tḥisum wordum hí tó behreówsunge tihte:

'Míne Gebróthra, tḥá leófostan! Us gedafenath, tḥaet we Godes swingle, tḥe we on-áer tówearde ondráedan sceoldon, tḥaet we huru nú andwearde and afandede ondredon. Ge-openige us úre sáernys infaer sóthre gecyrrednysse; and tḥaet wíte tḥe we tḥrowiath, to-brece úre heortan heardnysse. Efne nú tḥis folc is mid swurde tḥaes heofonlican graman ofslagen, and gehwylce áenlipige synd mid faerlicum slýhtum awéste. Ne seó adl tḥám deathe ne fóre-

staepth ; ac ge geseóth t̤h̤aet se ylca death t̤h̤aére adle fóre-radath. Se geslagena býth mid deathe gegripen aért̤h̤án-t̤h̤e he tó heófungum sóthre behreówsunge gecyrran maege. Hogiath fort̤h̤ý, hwylc se becume aetfóran gesýhthe t̤h̤aes strecan Déman, se-t̤h̤e ne maeg t̤h̤aet yfel bewépan t̤h̤e he gefremmode. Gehwylce eorth-búgigende synd aetbrodene, and heora hús standath awéste. Faederas and modru bestandath heora bearna líc, and heora yrfe-numan heom-sylfum tó forwyrde fóre-staeppath. Uton eornostlice fleón tó heófunge sóthre daédbóte t̤h̤á-hwíle-t̤h̤e we móton, aért̤h̤án-t̤h̤e se faerlica slege us astrecce. Uton gemunan swá-hwaet-swá we dweligende agylton, and uton mid wópe gewítnian t̤h̤aet-t̤h̤aet we mánfullice adrugon. Uton fóre-radian Godes ansýne on andetnysse, swá-swá se witega us manath. Uton ahebban úre heortan mid handum tó Gode, t̤h̤aet is, t̤h̤aet we scealon t̤h̤á gecnyrdnysse úre béne mid ge-árnunge gódes weorces up-araéran. He forgifth trúwan úre forht-unge, se-t̤h̤e t̤h̤urh his witegan clypath : "Nelle ic t̤h̤aes sinfullan death ; ac ic wille t̤h̤aet he gecyrre and libbe." Ne or-trúwige nán man hine-sylfne for his synna mycelnysse. Witodlice t̤h̤á ealdan gyltas Niniueïscre t̤h̤eóde, t̤h̤reóra daga behreówsung hý adylegode ; and se gecyrreda sceátha on his deathes cwyde t̤h̤aes écan lífes méde ge-árnode. Uton awendan úre heortan tó Gode. Hraedlice býth se Déma tó úrum bénum gebiged, gif we fram úrum t̤h̤wyrnyssum beóth geriht-laéhte. Uton standan mid gemáhlicum wópum ongean t̤h̤ám onsígendan swurde swá mycles dómes. Sóthlice gemáhnys is t̤h̤ám sóthan Déman gecweme, t̤h̤eáh-t̤h̤e heó mannum unt̤h̤ancwyrth sý ; fort̤h̤án-t̤h̤e se árfesta and se mildheorta God wile t̤h̤aet we mid gemáhlicum bénum his mildheortnysse ofgán ; and he nele swá-myclum-swá we ge-árniath us ge-ýrsian. Be t̤h̤isum he cwaéth t̤h̤urh his witegan : "Clypa me on daege t̤h̤ínre gedrefed-nysse, and ic wille t̤h̤é ahraeddan, and t̤h̤ú maérsast me." God-sylf is his gewita, t̤h̤aet he miltsian wile him tó clypi-endum, se-t̤h̤e manath t̤h̤aet we him tó clypian sceolon.

Forṭḥý, míne Gebróthru, ṭḥá leófostan, uton gecuman on ṭḥám feórthan daege ṭḥissere wúcan on áerne-merigen, and mid éstfullum móde and teárum, singan seofonfealde Letanías, ṭḥaet se streca Déma us ge-árige, ṭḥónne he gesýhth ṭḥaet we-sylfe úre gyltas wrecath.'

Eornostlice ṭḥá-ṭḥá seó mycele menigu, aegṭḥer-ge preosthádes ge munuc-hádes menn, and ṭḥaet leáwede folc, aefter ṭḥaes eádigan Gregoríes háese, on ṭḥone Wódnes-daeg tó ṭḥám seofonfealdum Letaníum gecómon, tó-ṭḥán-swythe awedde se fóre-sáeda cwealm, ṭḥaet hund-eahtatig manna on ṭḥáere ánre tíde feallende, of life gewiton ṭḥá-hwýle-ṭḥe ṭḥaet folc ṭḥá Letanías sang. Ac se hálga sacerd ne geswác ṭḥaet folc tó manigenne, ṭḥaet hí ṭḥáere béne ne geswicon oth-ṭḥaet Godes miltsung ṭḥone réthan cwealm gestilde.

Hwaet-ṭḥá Gregoríus, siththan he papanhád underfeng, gemunde hwaet he gefyrn Angel-cynne gemynte, and ṭḥáerrihte ṭḥaet luftýme weorc gefremmode. He nátes-hwón ne mihte ṭḥone Rómaniscan bisceop-stól eallunga forláetan; ac he asende othre aerend-racan, geṭḥungene Godes ṭḥeowas tó ṭḥisum íglande, and he-sylf myclum mid his bénum and tihtingum fylste, ṭḥaet ṭḥáera aerend-racena bódung forthgange, and Gode waestm-baere wurde. Ṭḥáera aerendracena naman synd ṭḥus gecygede: Augustínus, Mellítus, Laurentíus, Pétrus, Jóhannes, Justus. Ṭḥás láreowas asende se eádiga papa Gregoríus, mid manigum othrum munecum, tó Angel-cynne, and hí ṭḥisum wordum tó ṭḥáere fare tihte: 'Ne beón ge afyrhte ṭḥurh geswinc ṭḥaes langsuman fareldes, oththe ṭḥurh yfelra manna ymbe-spraece; ac mid ealre ánraednysse and wylme ṭḥáere sóthan lufe, ṭḥás ongunnenan ṭḥing, ṭḥurh Godes fultum, gefremmath; and wite ge ṭḥaet eower méd on ṭḥám écan édleáne swámycle máre býth, swá-myclum-swá ge máre for Godes willan swincath. Gehýrsumiath eádmódlice on eallum ṭḥingum Augustíne, ṭḥone-ṭḥe we eow ealdor gerehton. Hit fremath eowrum sawlum, swá-hwaet-swá ge be his mynegunge

gefyllath. Se Ælmihtiga God, thurh his gife, eow gescýlde, and ge-unne me tháet ic maege eowres geswinces waestm on thám écan édleáne geseón; swá-thaet ic beó gemet sámod on blisse eowres édleánes, theáh-the ic mid eow swincan ne maege forthán-the ic wille swincan.' Augustínus thá mid his geferum, thaet synd gerehte feowertig, ferdon be Gregoríes hǽse, oth-thaet hí becómon gesúndfullice tó thisum íglande.

On thám dagum ríxode Æthelbriht, Cyning, on Cantwarabyrig, and his ríce wǽs astreht fram thǽre myclan eá Humbre oth súth-sǽ. Augustínus haefde genumen wealh-stódas on Francena ríce, swá-swá Gregoríus him bebeád, and he, thurh thǽra wealh-stóda muth, thám cyninge and his leóde Godes word bódode: hú se mildheorta Hǽlend mid his ágenre throwunge, thisne scyldigan middan-eard alýsde, and geleáffullum mannum heofona ríces infaer geopenode. Thá andswyrde se cyning, Æthelbriht, Augustíne and cwǽth, thaet he faegere word and behát him cydde; and cwǽth thaet he ne mihte swá hraedlice thone ealdan gewunan, the he mid Angel-cynne heold, forlǽtan. Cwǽth thaet he móste freólice thá heofonlican láre his leóde bódian, and thaet he him and his geferum bígleofan thenian wolde, and forgeáf him thá wununge on Cantwara-byrig, seó wǽs ealles his ríces heófod-burh.

Ongan thá Augustínus mid his munecum tó ge-efen-laecanne thǽra Apostola lif, mid singalum gebedum, and waeccum, and faestnum Gode theowigende, and lifes word thám the hí mihton bódigende; ealle middan-eardlice thing swá-swá ael-fremede forhogigende, thá thing áne the hí to bígleofan behofodon underfónde, be thám the hí tǽhton sylfe lybbende, and for thǽre sóthfaestnysse lufe thá hí bódedon, geárwe wǽron éhtnysse tó thóligenne, and deathe sweltan, gif hí thorfton. Hwaet-thá gelýfdon for-wel manige, and on Godes naman gefullode wurdon, wundrigende thǽre bylewitnysse heora unscǽthigan lífes, and swétnysse heora heofonlican láre. Thá aet-nextan gelustfullode thám cyninge

Æthelbrihte heora cla͡ene líf, and heora winsume behát, ṭḥá sóthlice wurdon mid manigum tácnum gesethede, and he ṭḥá gelýfende wearth gefullod, and myclum ṭḥá Cristenan ge-ár-wurthode, and swá-swá heofonlice ceaster-gewaran lufode. He nolde, swá-ṭḥeáh, na͡enne tó Cristendóme geneádian; for-ṭḥán-ṭḥe he of-axode aet ṭḥám láreowum his ha͡ele, ṭḥaet Cristes ṭḥeowdóm ne sceol beón geneádod, ac sylf-wylles. Ongunnon ṭḥá daeghwamlice for-wel manige e͡fstan tó gehýr-anne ṭḥá hálgan bódunge, and forla͡etan heora ha͡ethenscype, and heó-sylfe geṭḥeódan tó Cristes geláthunge, on hine ge-lýfende.

Betweox-ṭḥisum gewende Augustínus ofer sa͡e tó thám arcebisceope Etheríe of Arela, and he hine gehádode Angel-cynne tó arcebisceope swá-swá him Gregoríus a͡er gewíssode. Augustínus ṭḥá gehádod cyrde tó his bisceop-stóle, and asende aerend-racan tó Róme, and cydde ṭḥám eádigan Gre-goríe ṭḥaet Angel-cyn Cristendóme underfeng, and he eác mid gewritum fela ṭḥinga befran, hú him tó drohtnigenne wa͡ere betweox ṭḥám nig-hworfenan folce. Hwaet-ṭḥá Gregoríus myclum Gode ṭḥancode mid blissigendum móde ṭḥaet Angel-cynne swá gelumpen wa͡es, swá-swá he-sylf geornlice gewilnode; and sende ongean aerend-racan tó ṭḥám geleáffullan cyninge Æthelbrihte mid gewritum and man-igfealdum lacum; and othre gewritu tó Augustíne mid andswarum ealra ṭḥa͡era ṭḥinga ṭḥe he hí befran, and hine eác ṭḥisum wordum manode: "Bróthor mín, se leófesta! Ic wat ṭḥaet se Ælmihtiga fela wundra ṭḥurh ṭḥé ṭḥa͡ere ṭḥeóde ṭḥe he geceás, geswutelath, ṭḥaes ṭḥú miht blissian, and eác ondra͡edan. Ṭḥú miht blissian, gewíslice, ṭḥaet ṭḥa͡ere ṭḥeóde sawla ṭḥurh ṭḥá ýttran wundra beóth geto-gene tó ṭḥa͡ere incundan gife. Ondra͡ed ṭḥé, swá-ṭḥeáh, ṭḥaet ṭḥín mód ne beó ahafen mid dyrstignysse on ṭḥám tácnum ṭḥe God ṭḥurh ṭḥé gefremmath, and ṭḥú ṭḥánon on ídelum wuldre befealle withinnan, ṭḥánon-ṭḥe ṭḥú with-útan on wurth-mynte ahafen býst."

Gregoríus asende eác Augustíne háligu lac on maesse-

reáfum and on bócum, and thaéra apostola and martira RELIQUIAS sámod; and bebeád thaet his aeftergengas symble thaet pallíum and thone erce-hád aet thám apostolican setle Rómaniscre Geláthunge feccan sceoldon. Augustínus gesette, aefter-thisum, bisceopas of his geferum on gehwilcum burgum on Engla-theóde; and hí on Godes geleáfan theónde thurhwunedon oth thisum daegthérlican daege.

Se eádiga Gregoríus gedihte manige hálige traht-béc, and mid mycelre gecneordnysse Godes folc tó thám écan life gewíssode, and fela wundra on his life geworhte, and wuldorfullice thaes papan-setles geweold threottyne geár, and six monthas, and ten dagas: and siththan on thisum daege gewát tó thám écan setle heofena-ríces, on thám he leofath mid Gode Ælmihtigum á butan ende, Amen!

EXTRACT FROM KING ALFRED'S VERSION OF BEDE'S ECCLESIASTICAL HISTORY.

Book II.—Chapter I.

"Nis us ṭhónne se hlisa tó forswigienne, ṭhe be ṭhám eádigan Gregoríus ṭhurh yldra manna segene tó us becóm. For hwylcum intingan he monad waére, ṭhaet he swá geornfulle gýmenne dyde ymb ṭhá haéle úre ṭheóde.

"Secgath hí ṭhaet sume daege thider niwan cómon cýpmenn of Brytene; and monige cép-ṭhing tó ceáp-stowe bróhton; and eác monige cómon tó bycgeanne ṭhá ṭhing. Ṭhá gelamp hit ṭhaet Gregoríus betwýh othre eác ṭhider cóm; and ṭhá geseáh betwýh othre ṭhing cép-cnihtas ṭhaér gesette waéron, hwítes líchoman and faegeres andwlitan menn, and aethelice gefeaxode. Ṭhá he ṭhá hí geseáh and beheold, ṭhá fraegn he of hwylcum lande, oththe of hwylcere ṭheóde hí bróhte waéron. Saéde him man, ṭhaet hi of Bryten-eálonde bróhte waéron, and ṭhaes eálondes bígengan swylcre ansýne menn waéron. Eft he fregn hwaether ṭhá ylcan landleóda Cristene waéron, ṭhe hí ṭhá-gyt on haéthennysse gedwolum lifdon. Cwaéth him man tó and saéde, ṭhaet hi ṭhágyt haéthene waéron; and he ṭhá of inneweardre heortan swithe sworete, and ṭhus cwaéth 'Wá-lá-wá! ṭhaet is sárlic, ṭhaet swá faegres feores, and swá leohtes wlites menn sceolon ágan and besittan Ṭhystra Ealdor!' Eft he fraegn hwaet seó ṭheód nemned waére, ṭhe hí of cómon. Ṭhá andswarede him mon, ṭhaet hi Engle nemnde waéron. Cwaéth he, 'Wel ṭhaet swá maeg, for-ṭhón engle-líce ansýne hi habbath, and eác swylcum gedafenath ṭhaet hi engla efenyrfeweardas on heofonum sín.' Ṭhá-gyt he furthor fraegn, and cwaéth, 'Hwaet hátte seó maégth, ṭhe ṭhás cnihtas

hider of gelaedde wáeron.' Ṭḥá andswaerde him mon and cwáeth, ṭḥaet hí Deïri nemnde wáeron. Cwáeth he, 'Wel ṭḥaet is cweden, Deïri (de ira *eruti*) hí sculon beón of Godes ýrre abrodene ; and tó Cristes mildheortnysse gecygde.' Ṭḥá-gyt he acsade hwaet heora cyning háten wáere ; and him mon answarede and cwáeth, ṭḥaet he Ælla háten wáere. And ṭḥá pleogode he mid his wordum tó ṭḥám naman, and cwáeth : 'Allelúia ! ṭḥaet gedafenath, ṭḥaette Godes lóf úres Scyppendes on ṭḥám dáelum gesungen sí.' And he ṭḥá-sona eóde tó ṭḥám biscope, tó ṭḥám papan ṭḥaes Apostolican setles,—forṭḥón he-sylf ṭḥá-gyt ne wáes biscop geworden—, báed hine ṭḥaet he Angel-ṭḥeóde on Breotene onsende hwylce-hugu láreowas, ṭḥaet ṭḥurh ṭḥá hí tó Criste gecyrde beón mihton ; and cwáeth ṭḥaet he-sylf geáro wáere, mid Godes fultume, ṭḥaet weorc tó gefremmanne, gif ṭḥám Apostolican papan ṭḥaet lícode, and ṭḥaet his willa wáere, and his lýfnys. Ṭḥá ne wolde se papa ṭḥaet geṭḥafigean, ne ṭḥá burhware ṭḥón-má, ṭḥaet swá aethel wer, and swá geṭḥungen, and swá geláered, swá feor fram him gewite. Ac he, sona-hrathe-ṭḥaes-ṭḥe he biscop geworden wáes, ṭḥaet he gefremmede ṭḥaet weorc ṭḥaet he lange wilnade, and ṭḥá hálgan láreowas hider onsende, ṭḥe we áer befóran sáedon ; and he, Scs. Gregoríus, mid his trymnyssum, and mid his gebedum wáes gefultumiende, ṭḥaet heora lár wáere waestm-berende tó Godes willan, and tó raede Angel-cynne."

EXTRACTS FROM THE SAXON CHRONICLE.

A.D. 560. Hér feng Æthelbriht tó Cantwara-ríce, and heold hit LVI. wintra. On his dagum sende se hálga papa Gregoríus us fulluht, ṭḥaet wás on ṭḥám twám and ṭḥritigothan geáre his ríces. . . . .

A.D. 592. Hér Gregoríus feng tó papdóme on Róme.

A.D. 596. Hér Gregoríus, Papa, sende tó Bretene Augustínum mid wel monigum munecum, ṭḥá Godes word Ængla-ṭḥeóde gódspellian.

A.D. 597. . . . Hér cóm Augustínus and his geferan tó Engla-lande.

A.D. 601. Hér sende Gregoríus se papa Augustíne, Arcebisceope, pallíum on Brytene, and wel monige godcunde láreowas tó fultume. . . . . .

> A.D. 604. Hér Augustínus gehálgod II. biscopas, Mellitum and Iustum. Mellitum he sende tó bódianne East-Seaxum fulluht. . . . . And Æthelbyrht gesealde Mellíte biscop-setl on Lunden-wic, and Justo he sealde biscop-setl on Hrófes-ceastre, se ys XXIV. míla fram Dorwit-ceastre.

A.D. 606. Hér forthferde Gregoríus, ymb tyn geár ṭḥaes ṭḥe he us fulwiht sende. . . . . .

A.D. 616. Hér Æthelbyrht, Cantwara Cyning, forthferde, se ǽrost fulwiht underfeng Engliscra cinga. . . . . .

> . . . . . On ṭḥyses cinges (Eádbald) dagum, se ylca Laurentíus arceb., se wás on Cent aefter Augustíne, forthferde IV. Non. Feb., and he wás bebyrged bé Augustíne. Se hálga Augustínus bé his hálan líue, hine hádode tó biscope, tó-ṭḥí-ṭḥaet Cristes geláthung, ṭḥe ṭḥá-git wǽs niwe on Engla-lande, náne hwíle aefter hís forthsithe nǽre butan arcebiscope. Ṭḥá aefter him feng Mellitus tó arceb.-dóme, se wás ǽr biscop of Lunden. . . . Ṭḥá wurdon Lunden-ware hǽthene.

TRANSLATION AND NOTES.

BIRTH-DAY OF ST. GREGORY.

'NATALE,' i. e. BIRTH-DAY TO THE EVERLASTING LIFE, as will appear in the sequel.

Gregorius . . . . . Apostol—" Gregory the Holy Pope, of the Anglo-Saxon nation the Apostol,"—' Engliscere,' rather " Englisc," than " English," as the appellation is commonly rendered. Indeed, the difference between the terminations -isc and-ish, philologically expresses that of the nation in its two stages; *Analecta Anglo-Saxonica, Introduction,* § 82, *Note* (1).

On . . daege—" on this present day," Gregory departed this life on the 1st day of March, (O. S.), A. D. 605.

Æfter . . . . gecnyrdnyssum—" after manifold labors and sacred studies,"

Godes . . astáh—" happily ascended unto the kingdom of God."

He . . . . Apostol—" He is rightly *the* apostol of *the* Anglo-Saxon nation,"—' Rihtlice,' " rightly," in the sense of " justly."

Forthán-the . . . . sande—"because that he, through his counsel and mission,"—'Forthán-the,' "for the *reason* that;" *Anal. Anglo-Sax., Part I., Section XI.*

Us . . . aetbraed—"delivered us from *the* worship of *the* devil,"—'Bigengum,' the plural, "from *the* services," "religious duties, *or* exercises." Another, but less correct form of this word is, 'biggengum.'

And . . . gebigde—"and turned *us* unto *the* faith of God."—'Gebigde,' rather, "turned about," "reduced," "caused to bow, *or* bend."

Manige . . . . . . líf—"Many holy books tell of his illustrious acts, and of his divine life,"—'Drohtnunge,' "conversation," "conduct," "acts, *or* actions," and usually denoting *the general tenor of one's life.* In the sense of "acts, *or* doings," the singular is always used for the plural, even in the titles of books: as, 'On thaéra Apostola Drohtnunge,' *In the Acts of the Apostols.*

And . . . . . . awende—"and also *the* Historia Anglorum which Alfred, *the* King, translated from Latin into Anglo-Saxon."—'Historia Anglorum,' *the History of the Angles,* referring to the one written by the Venerable Bede at the instance of Ceólwulph, son and successor to Alfred of Northumbria, from which we give an Extract.—'Thá-the,' "the which," "that which," "the, *or* that *one* which."—'Ælfred, Cyning,' "Alfred, King," the common mode in expressing the title, office, profession, or trade of an individual; whence the easy transition to surnames; *Grammar,* § 76, *Note* 1.

Seó . . . . . . were—"That book speaks plainly enough concerning this holy man."—'Seó,' the article in the original

sense of the definitive "that;" *Anal. Anglo-Sax. Part I., Sec. I.*

Nú . . . . gereccan—"now will we, however, briefly narrate unto you something about him,"

Forthán-the . . . . . . cuth—"because that the aforesaid book is not known unto you all,"—'Nis,' "is not," the negative combined with the verb by contraction; *Gram.* §198.

Theáh-the . . . . is—"though it has been translated into Anglo-Saxon."—'Theáh,' evidently once a preposition, and in the present instance governing 'the' in its definitive sense; the literal signification of the phrase, therefore, is, "notwithstanding that;" *Anal. Anglo-Sax., Part I., Sec. IX.*—'Awend is,' strictly, "is translated, *or* turned."

Thes . . . . . acenned—"This blessed Pope Gregory was born of *a* noble family and pious;"—'Of eáwfaestre,' "of *a* pious."

Rómanisce . . . . mágos—"Roman senators were *among* his near kinsmen;"—'His mágos,' "near kinsman of him, *or* of his;" *Anal. Anglo-Sax., Part I., Sec. IV.*

His . . . . fifta-faeder—"his father was named Gordian, and Felix, the pious Pope, was *a* great grandfather of his."—'Felix se eáwfesta papa;' Felix IV., who was Bishop, or Pope of Rome A. D. 526, and, according to Bede, "a man of great honor in Christ and his Church."—'Fifta-faeder,' literally, "fifth-father." The relationship must be computed back in the following manner:

FATHER

FATHER'S FATHER | MOTHER'S FATHER

FATHER'S FATHER'S FATHER | MOTHER'S FATHER'S FATHER,

Or idiomatically:

FAEDER

(SE) OTHER FAEDER — (SE) THRIDDA FAEDER

(SE) FEÓRTHA FAEDER — (SE) FIFTA FAEDER.

He ..... aethelboren—"He was, as we have said, noble-born with regard to *the* world;"

Ac .... theawum—"but he surpassed his noble birth in holy manners,"—'Mid,' "with," "by means of," "in."

And .... geglengde—"and adorned *it* with good works."

GREGORÍUS ..... Wácolre—"GREGORY is *a* Greek name, which signifies in *the* Latin language, VIGILANTIUS; that is, in Anglo-Saxon, WACOLRE." Ælfric would seem to have rendered 'Gregoríus' into 'Wácolre,' through 'Vigilantius' as the comparative neuter of 'Vigilans.' The impropriety of translating 'Englisce,' in this case, by "English" would be very evident. 'Wácolre' is *Anglo-Saxon*, but, certainly, not *English*.

He ..... bebodum—"He was very watchful in *the* commands of God,"

Thá-thá ... leofode—"since he lived praiseworthily *him*self;"

And ..... hogode—"and he was watchfully concerned about *the* necessities of many nations,"

And .... geswutelode—"and made known unto them *the* way of life."

He . . . . . getýd—" He was from childhood imbued with bookly precepts ;"

And . . . . theáh—" and he progressed so happily in that sort of learning,"—' On thaére láre,' perhaps simply, " in learning."

Thaet . . . . gethúht—" that *there* was thought no one his equal in all *the* city of *the* Romans."—' Naés,' like ' nis :'— ' Naés—nán ;' the negation in Anglo-Saxon is strengthened by the double negative ; *Gram.* § 465.

He . . . . forgytel—" He studied after *the* models of wise masters, and was not forgetful ;"—' Gebysnunga,' referring to models of style and of intrinsic excellency.

Ac . . . . gemynde—" but fixed his instruction in *a* retentive memory ;"

He . . . láre—" he imbibed with thirsty breast the flowing doctrine,"

The . . . . bealcode—" which he again after *a* space poured forth in the like manner from throat sweeter than honey." The metaphor is drawn from the bee.—' Hunig-swétre,' lit. " honey-sweeter."

On . . . . . sceolde—" In early years, when his youth according to nature should love worldly things,"—' Woruld-thing,' lit. " world-things."

Thá . . . . . getheódan—" at that time did he begin to unite himself unto God,"

And . . . . . órthian—" and to aspire after *the* country of the life on high with all longings."

Witodlice .... forthsithe—"Indeed after his father's decease,"

He ..... Sicilían-lande—"he erected six monasteries in *the* land of Sicily,"—'Munuc-líf,' lit. "monk-livings."

And .... getimbrode—"and built the seventh within *the* city of *the* Romans,"

On ..... drohtnode—"in which he lived regularly *himself* under *the* orders of *the* abbot."

Thá .... ágenum—"Those seven minsters he embellished with his own *means*,"

And ...... gegódode—"and amply endowed for *their* daily support."

Thóne ..... thearfum—"The surplus of his property he expended in *the* necessities of God."—'Æhta,' the plural, "possessions."

And .... awende—"and turned all his nobility unto *the* Divine glory."—'Heofonlicum,' "Heavenly."

He .. gefraetewod—"Before his conversion, he went about *the* city of *the* Romans adorned with purple robes, and glittering gems, and red gold."

Ac ...... thearfum—"But after his conversion he ministered unto *the* wants of God,"

And .... befeng—"and needy, clothed himself with mean raiment."

Swá ..... gecyrrednysse—"So perfectly did he live at *the* beginning of his conversion,"

Swá . . . . . getaéle—"that he might even then have been reckoned in *the* number of *the* perfect saints."—'Swá-tḥaet,' lit. "as that."—'Ṭḥá-iú,' "already," "even then."

He . . . . drynce—"He cherished abstinence in meats and in drink;"

And . . . . tḥaértó-eácan—"and by watchings and through sundry prayers in addition thereto,"—'Ṭḥaértó-eácan,' a compound for the true nature of which, see *Anal. Anglo-Sax., Part I., Sec. XI.*, and *Glossary sub. sing. vocibus.*

He . . . . untrumnysse—"he continually suffered indisposition,"

And . . . waés—"and so, he was *the* more severely afflicted with present infirmities,"

Swá . . . . gewilnode—"as he *the* more earnestly longed for the eternal life."

Ṭḥá . . . . gesaét—"Then understood the pope who at that time occupied the apostolical chair,"

Hú . . . . waés—"in what manner the blessed Gregory was increasing in holy powers;"

And . . . . drohtnunge—"and he therefore withdrew him from the monastic service,"

And . . . . ge-endebyrdne—"and appointed *him* ordained to the office of deacon as assistant unto him*self*."—'Tó gefylste,' lit. "to, *or* for aid, help."—'On diáconháde,' lit. "to *the* deaconhood."

Ṭḥá . . déth—"Then happened it on a certain occasion,

as it ofttimes does," Alluding in the latter clause to the practice still common in his day, of what immediately follows.—'Swá-swá,' lit. "so-as."—'For-oft,' "for oft."

Ṭhaet . . . . Rómana-byrig—"that Anglo-Saxon chapmen brought their merchandize unto *the* city of *the* Romans,"—'Ceáp-menn,' "chapmen," now found only as a surname in the singular, *or* "tradesmen."—'Wáre,' "ware," *or* "wares," "merchandize."

And . . . . . sceawigende—"and Gregory went along the street unto the Anglo-Saxon men, inspecting their things."

Ṭhá . . . . gesette—"Then observed he placed among the wares youths intended for sale,"—'Ceáp-cnihtas,' "chap-boys," we may say, or, "boys for the market," "young slaves." Hence the origin of our word "chap," now used for "boy," in contempt.

Ṭhá . . . . menn—"who were persons of white body and comely aspect,"—'Hwítes,' "white, *or* fair" contrasted with the darker complexions of the south of Europe.—'Faegres,' "fair," "beauteous."

And . . . . gefeaxode—"And possessed of noble heads of hair."—'Æthelice gefeaxode,' "nobly-haired," referring especially to their graceful locks, as is implied in 'gefeaxode.' The Anglo Saxons were remarkable for the beauty of their hair, as well as for comeliness of aspect in general; and, indeed, we have seldom seen a beautiful head of hair without a corresponding fairness of person. "The mysteries of curling, turning, and dividing the hair over the back of the head," says a writer, "were derived from the Saxon ladies; and it is to be noted that the Anglo-Saxon females sedulously avoided going with their heads bare, as the head-rail or veil was commonly used; sometimes worn under a golden band.

The beautiful long hair of the English was a subject of universal admiration, which the courtiers of William the Conqueror, on his return to Normandy, expressed in no measured terms, on beholding those of his new subjects whom he brought with him."*

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* The following extract from one of the numerous productions of a deservedly popular American author we cannot forbear noticing, as it has ever been too much the custom with some to disparage the Saxon, and elevate the Norman at his cost. We regard it as containing a libel upon the Saxon name. "Such," says the writer, "is the North American Indian. He probably bore an equivalent relation to the original possessors of this continent, with the barbarians of the Northern Hive to Italy, in the days of her luxurious decline. At the time of the discovery of America, he was very much the sort of savage that the historians represent the Gaul, the Goth, and Cimbrian to have been during the wars of Camillus and of Catulus, of the Scipios and of Caiius Marius. The Teutones—the great German family with all its tribes—were all of this complexion; neither braver nor wiser, nor better, nor more skilful in the arts, nor possessed of a jot more of imagination and letters, at the moment when they first became known to civilization. The Saxon Boor, when scourged by the Norman into manhood and stature, moral and physical, had given scarcely more proofs of intellectual endowment than the red men of the great Apalachian chain. He was a christian, it is true, after a fashion; but christianity is properly the religion of civilization, and he was not a civilized being; far less so, as we know, in the time of Rollo, than was the Mexican during the reign of Montezuma."—*Views and Reviews in American Literature, History and Fiction*, pp. 108, 109.

Now the Northmen, or Scandinavians were certainly not superior in person to their cousin-*Germans* and neighbors, the Angles, Saxons and Jutes, since they occupied almost the same, if not a less genial clime when they first come under our notice in Europe. Nor have we any reason to believe that they became more improved under the modified name of Normans, by commixture with the Keltico-Kymric population of the northwest of Gaul, although containing a slight infusion of Roman blood, than the other peoples by their change of soil without incorporation with the Romanized Briton. The people of England at the present day, peer and peasant, even when pure, or almost pure Saxon, we are also inclined to think, are possessed of at least as much comeliness as the same grades in Normandy, supposing the population of Neustria to have received much of a Northmannic admixture.

Ṭhá . . . . wǽron—"Then said they unto him, that they were from *the* land of *the* Angles,"—'Engla-lande,' "*the* land, *or* country of *the* Angles," since contracted into *England; Anal. Anglo-Sax., Introd.* § 77.

And . . . . wǽre—"and that *the* people generally of that nation were as comely."—'Ṭhǽre.' we have substituted for the common reading 'ṭhára,' "of those," as it is not only more correct, but accords with the same form of expression in a passage which will presently appear, as well as with

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If Saxon *boorishness* called forth so much admiration, as we perceive from the Roman in the sixth century, and from the Norman in the eleventh, they themselves, the latter especially, required to be "scourged" into "manhood" and "stature," in other words, we presume, into *form.*

The chief personal characteristic of the Norman was smallness of the hands and feet, amounting, in some measure, to deformity from the want of proportion with the other parts of the body, a characteristic which was considered during the middle ages as a criterion of origin, and which is said to show itself more or less to this day. So, that order of female beauty, which artists delight to portray, and poets to describe, an order of beauty pre-eminently celestial, and which is peculiarly Saxon, develops itself, in every generation, not only in Great Britain and America, but even among the Atlas mountains, and wherever the Germanic footstep has trod.

We might in vain seek for examples of a purer Christianity than can be found in the early Anglican Church. The names of Alfred of Northumbria, "the learned in the Scriptures" and of Alfred "the Great," of Bede "the Venerable" and of Abbot Ælfric, besides a host of others, would be an ornament to any age and people. Witness also the extent of Christian literature among the Saxons at a period when the Northmen under their *Víkingr*, or, as they would now be termed, *pirate-chieftains*, were roving over the seas and landing upon every coast for plunder. Hengist and Horsa, the Jutes, Ella and Cerdic, the Saxons, in the middle and latter part of the fifth century, with Ida, the Angle, in the middle of the sixth, were as much civilized, and equally as much *Christian* as "Rollo," the Northman, when he appears at the head of an expedition in a later age.

the 'thaes' of the next sentence.—'Mennisc,' "the population of a country in general," when predicated of any particular one.—'Waére,' lit. "might be," the subjunctive, with 'thaet,' for the indicative.

Eft . . . haéthen—"Gregory then again inquired, whether *the* people of that country were Christian, or heathen."

Him . . . . . waéron—"They said unto him, that they were heathen."

The general literature of the Saxons is of an earlier date than that of the Normans by several centuries, if indeed the latter ever had any at all until after their conquest of England. The earliest production in *Norman-French* that has come down to us, the Laws of William the Conqueror, dates from the period which we have just named, while the Laws of Ethelbert the Saxon were committed to writing not long after the reintroduction of Christianity into the island in A. D. 596. Many of the Saxon poems are supposed to be much older, and were probably handed down by the *Scóp*, while others transmitted in the same way, were suffered to perish after the nation had embraced the religion of the Gospel. It is hardly necessary to say that the Anglo-Saxon literature is both vernacular and Latin.

Both the civilization and the Christianity of the Saxon suffered from the Norman invasion. The Conquest, we may safely assert, spread a flood of barbarism over England from which the country hardly recovered in two centuries; not indeed, until the native element from the Norman exhaustion in the Crusades, began to regain the ascendancy. As an evidence of the want of refinement on the part of the Conquerors, we will observe that they could not appreciate some of the most beautiful forms which the Anglo-Saxons had thrown around the institution of chivalry among them; forms that were recognized in the course of time by the rest of Europe, and that gave to knighthood its most solemn and religious character.

Having touched upon Anglo-Saxon chivalry, we will give a description of the Saxon courtier and *gentleman*, in the time of Edgar, as quoted from the Monk of Ramsay by Sharon Turner, premising that such specimens of Saxon humanity both before and after that time were not uncommon. "His innate prudence," says the chronicler, "his noble birth, and approved vigor of body in warlike affairs, had obtained from the king much dignity and favor. He was distinguished

Gregorius . . . . teáh—" Gregory then drew a long sigh from *the* bottom of *his* heart,"—' Of inneweardre heortan,' lit. " from *his* inward heart."—' Langsume,' " longsome," " slow."

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for religion at home, and for the exercise of his strength and use of military discipline abroad. He adorned the nobility which he derived from his birth by the beauty of his manners. Cheerful and pleasing in his countenance; venerable in his mien; courteous in his fluent conversation; mild and sincere in his words; in duty impartial; and in his affections cautious; with a heart resembling his face; constant in good faith; steady and devout. In council persuading what was right; ending disputes by the equity of his judgments; revering the divine love in others, and persuading them to cultivate it." Whether the possessor of such a character, person, disposition and address required to be "scourged," and "by the Norman," too!! "into manhood and stature, moral and physical," we leave it to others to judge.

Let us, therefore, no longer see the Saxon "boor," "churl," and "hind," placed in contrast with the chivalry and nobility of the Normans. If the terms must be used, let them be used in contradistinction to the Norman *villain*.

We will also observe in conclusion that the comparison instituted for the North American Indian, might hold good between him and the "Gaul" and "Cimbrian," since they, according to all received accounts, possessed the same instability of character, the same faithlessness and ferocity, without a proper share of those qualities usually considered redeeming. But how different the character of the Teuton—of whose great family the *Goth* was a noble member,—of the Teuton as portrayed by the masterly pen of Tacitus! What comparison can be drawn between a race which recedes and perishes before civilization, and one which, coming in contact with the decaying vigor of the ancient world, with the enervating luxury and morbid refinement of Rome and her dependencies, infused a healthful element into their dying masses, an element which silently and gradually combining with the body moral, social, civil and politic, produced new orders of mind and traits of character, new customs and new institutions, the admiration of all succeeding ages? We only hope that the nations of Western and Southern Europe, as well as the German people themselves, may not at this time be so much duped by the French cry of "Liberty, Equality and Fraternity," with the consequent overthrow of all that is time-honored, noble and sacred, as to require a Slavonic ingredient for the purpose of restoring soundness to the fabric of society.

See also *Anal. Anglo-Sax.*, *Introd.* and *Notes*, *passim*.

And . . . . undertheodde—"and said: 'Alas! alas! that men of so fair *a* complexion should be subject unto the swart devil!'—'Wáe-lá-wá,' "wo-lah-wo," "WELL-AWAY!"

Eft . . . . ofcómon—"Gregory then again asked, what was *the* name of the nation from which they were come." —'Hú wáere,' lit. "how was, *or* might be."—'Ofcómon,' "come of," *i. e.* "derived from."—'The,' governed by the 'of' in composition, according to *Gram.* § 467, *Note* 3.

Him . . . . wáeron—"*It* was answered him, that they were called ANGLES."

Thá . . . . gehátene—"Then said he: 'Rightly are they called ANGLES,"—in Latin, 'Angli.'

Forthán-the . . . habbath—"since they have *the* beauty of angels." The Latin 'angelus,' *an angel,* plur. 'angeli,' was pronounced with the *g* hard, the only sound which that letter had in the language; *Glossary to Anal. Anglo-Sax., Introduction, XVII.,* 1.

And . . . . beón—"and *it* behooveth such, that they be *the* companions of angels in *the* heavens.'"

Gyt-thá . . . . . wáeron—"Gregory still further inquired, what was *the* name of the province from which the youths had been brought."—'Gyt-thá,' lit. "yet, *or* still then." 'The,' governed by 'of,' as before.

Him . . . . . gehátene—"They told him, that the men of the province were called DEÏRI."

Gregoríus . . . . . gehátene—"Gregory answered: 'Well are they called DEÏRI,"

Forthán-the . . . . generode—" because they have been delivered FROM WRATH,"—'Fram graman,' in Latin, *de irâ;* hence the play upon the name, but it was probably upon that of the province, *Deïra*, the *Deïfyr* of the Ancient Britons; *Anal. Anglo-Sax. Introd.* § 68.

And . . . . gecygede—" and called unto *the* mercy of Christ.' "

Gyt-thá . . . . geháten.—" He still farther asked, 'What is *the* king of that province called?' "

Him . . . . wǽre.—" *It* was answered him, that the king was called ÆLLA."

Hwaet-thá . . . . naman—" Whereupon Gregory played with his words on the name,"—'Hwaet-thá,' lit. " what then," an expression, like most other phrases in the language, reduced from a form originally fuller, and now strictly elliptical. See explanation of such in *Anal. Anglo-Sax., Part I., Secs. VII—XI.*, and elsewhere.

And . . . . Scyppendes—" and said: 'It behooveth that HALLELUIAH be sung in that land to *the* praise of the Almighty Creator.' "

Gregoríus . . . . . setles—" Gregory then went unto the pope of the apostolical see,"

And . . . . asende—" and prayed him that he would send some teachers unto the Angle-race,"

The . . . . fultume—" who, with *the* help of God, might convert them unto Christ;"

And . . . . gefremmanne—" and said that he was ready

*him*self to undertake the accomplishment of the work,"—'Tó gefremmanne,' "to effect," "to undertake to do."

Gyf . . . . gelícode—"if it so pleased the pope."

Ṭḥá . . . . wolde—"Then the pope could not permit that, although he was quite willing;"—'Eall wolde,' "would all," "was all willing."

Forṭḥán-ṭḥe . . . . geṭḥafian—"since the inhabitants of the Roman city would not consent,"

Ṭhaet . . . . forlete—"that so accomplished *a* man, and so distinguished *a* teacher should leave the place altogether,—'Burh,' "town," "city."

And . . . . genamo—"and undertake so remote *an* exile-expedition."

Æfter-ṭḥisum . . . . leóde—"After this *it* happened that *a* great pestilence fell upon the Roman community,"—'Mán-cwealm,' "*a* sin-plague," from the superstitious notion, which still obtains, that pestilence is a Divine visitation on account of the wickedness of men. It ought rather to be considered, in every case, as a visitation of nature for disregard of her laws. Some would read, 'man-cwealm,' "*a* man-plague."

And . . . . adydde—"and first attacked Pelagius, the pope, and carried him off without delay."

Witodlice . . . . folces—"Indeed, after *the* pope's decease, so great *a* destruction of the people took place,"

Ṭḥaet . . . . . búgigendum—"that houses everywhere throughout the city stood desolate, without occupants."

Ṭḥá . . . . . wunian—"Nevertheless then, the city of *the* Romans could not continue without *a* pope;"—'Swá-tḥeáh,' lit. "so though."

Ac . . . . geceás—"but all the people unanimously chose the blessed Gregory to that dignity,"

Ṭheáh-tḥe . . . . wáere—"although he was continually resisting *it* with all his powers." Tenses when formed by the indefinite participle and the verb of existence, 'wesan,' usually imply continued action. See further *Anal. Anglo-Sax., Part I., Sec. VI.*

Gregoríus . . . . faedera—"Gregory then sent an epistle to the emperor Mauricius, who was his paternal uncle,"—'Ænne,' "one," "a certain one," and perhaps, also, in some cases, as in the present, "a," *or* "an" emphatic; *Anal. Anglo-Sax., Part I., Sec. V.*, and *Gloss. sub voc.*—'Cásere,' "Caesar."—'Mauricío,' a Latin Dative.

And . . . . . gettḥafode—"and entreated, and earnestly prayed him, that he would never suffer the people *to bring it about*,"—'Myclum,' "much," "by much."—'Naefre—ne,' "never at all;" *Gram.*, § 465.

Ṭhaet . . . . wáere—"that he should be elevated with *the* glory of that distinction;"

Fortḥán-tḥe . . . . wurde—"since he feared very much, that he might be betrayed on some occasion, through that great office, into *the* worldly honor, which he had formerly renounced."

Ac . . . . to-táer—"But the Emperor's high prefect, Germanus, intercepted the epistle, and tore it up;"

And . . . . haefde—"and afterwards told the Emperor, that all the people had chosen Gregory as pope."—'Tó,' "for," as before.

Mauricíus . . . . ṭḥancode—"Then Mauricius, the Emperor, thanked God for that,"—'Ṭhaes,' lit. "of that," and in construction with 'God' and 'ṭḥancode' according to *Gram.* § 453.

And . . . heht—"and gave order to consecrate him."

Hwaet-ṭḥá . . . . aetlútode—"Whereupon Gregory took to flight, and lay concealed in *a* dark cave;"—'Fleámes,' the Gen. governed by 'cepte,' according to *Gram.* § 448.

Ac . . . . . circan—"but they apprehended him, and dragged *him* unto *St.* Peter's Church,"

Ṭhaet . . . . wurde—"in order that he might there be consecrated as pope."

Gregoríus . . . . tihte—"Gregory, then, before his consecration, exhorted the Roman people to repentance, on account of the increasing plague, in these words:"—'Hí,' "them," which we have omitted in the translation as superfluous, if it really belongs to the text. It may, however, be emphatic.

Míne . . . . leófostan—"'My Brethren, the most beloved!"

Us . . . . sceoldon—"*It* behooveth us, that we God's chastisement, which we before should have feared *as* about to some,"—'On-aér,' strictly, "in *the time* before;" *Anal. Anglo-Sax., Part I., Sec. XI.*

Ṭhaet . . . . ondredon—"*it behooveth us, I say*, that we

should at least stand in awe of *it as* now present and experienced."

Ge-openige .... gecyrrednysse—"May our affliction open unto us *an* entrance to true conversion;"

And ..... heardnysse—"and may the punishment which we suffer, break our hardness of heart."—'To-brece,' "break in pieces," "break entirely."

Efne .... ofslagen—"Behold now this people is slain with *the* sword of the heavenly indignation,"

And .... awéste—"and all and single are destroyed with sudden havoc."—'Gehwylce,' and 'ǽnlipige,' both plural forms.—'Slýhtum,' the plural, "with slaughters."

Ne .... fóre-staepth—"The disease doth not precede the death;"—'Ne—ne,' we may say, "not a moment."—'Fóre-staepth,' "steppeth before."

Ac .... fóre-radath—"but ye see that the same death anticipateth the disease."

Se .... maege—"The slain *one* is seized with death before he is able to turn unto *the* sorrow of true repentance."—'Ærthán-the,' "ere, *or* before the *time* that;" *Anal. Anglo-Sax., Part I., Sec. XI.*

Hogiath .... Déman—"Consider ye, therefore—any one *of you* who may come before *the* face of the mighty Judge,"

Se-the .... gefremmode—"who can not bewail the evil which he hath practised."—'Se-the,' "he who."

Gehwylce .... aetbrodene—"One and all *the* inhabitants

of *the* land are being carried off,"—'Gehwylce,' the plural, as before.

And . . . . awéste—"and their houses stand desolate."

Faederas . . . . lic—"Fathers and mothers stand over *the* corpses of their children,"

And . . . . fóre-staeppath—"and their heirs step before them unto destruction."

Uton . . . . móton—"Let us therefore flee unto *the* sorrow of true repentance while we are able,"—'Ṭḥá-hwíle-tḥe,' lit. "the while that;" an adverbial phrase, but susceptible of being construed according to *Gram.* § 428 with 429. See, also, *Anal. Anglo-Sax., Part I., Sec. XI.*

Ærtḥán-tḥe . . . . astrecce—"before the sudden slaying lay us prostrate."

Uton . . . . agylton—"Let us call to mind whatsoever we erring have done amiss,"

And . . . . adrugon—"and let us, with weeping, lament that which we have sinfully committed."

Uton . . . . manath—"Let us go before *the* face of God with confession, according as the prophet exhorteth us *to do.*"

Uton . . . . . Gode—"Let us lift up our hearts *along* with *our* hands unto God,"

Ṭḥaet . . . . . up-araéran—"which is, that we ought to build up the sincerity of our intercessions with the merit of *some* good work."

He . . . . clypath—" He will impart confidence in the place of our fear, he who proclaimeth through his prophet:"

'Nelle . . . . . libbe'—" 'I will not *the* death of the sinful *man;* but I will that he turn and live.' "

Ne . . . . . mycelnysse—" Let no man despair of himself on account of *the* greatness of his sins."

Witodlice . . . . . adylegode—" Verily the old iniquities of *the* Ninevitish nation, *a* three days' repentance expiated them;"

And . . . . . ge-árnode—" and the converted robber by his death's saying earned *the* reward of the eternal life."

Uton . . . . Gode—" Let us turn our hearts unto God."

Hraedlice . . . . . . gebiged—" Quickly will the Judge be inclined unto our prayers,"

Gif . . . . . geriht-laéhte—" if we from our perversenesses shall be set aright."

Uton . . . . . dómes—" Let us stand with earnest lamentations against the impending sword of so great *a* judgment."

Sóthlice . . . . gecweme—" Truly is importunity pleasing unto the truthful Judge,"

Ṭḥeáh-tḥe . . . sý—" although it be ungrateful unto men;"

Forṭḥán-tḥe . . . . . ofgán—" because the righteous and the merciful God desires that we solicit his mercy with earnest prayers;"

And . . . . . ge-ýrsian—"and he will not be wroth with us so much as we deserve."—'Swá-myclum-swá,' lit. "by so much as."

Be . . . . witegan—"Concerning this he hath said through his prophet:"

'Clypa . . . . gedrefednysse—"'Call upon me in *the* day of thy tribulation,"

And . . . . me'—"and I will deliver thee, and thou shalt magnify me,'"

God-sylf . . . . clypiendum—"God is his own witness, that he will have mercy upon *him* calling upon him,"—'God-sylf is his gewita,' lit. "God-self is his witness;" *Gram.* §101.

Se-ṭhe . . . . . sceolon—"he who exhorts that we shall call upon him."

Forṭhý . . . . . . aérne-merigen—"Therefore, my Brethren, the most beloved! let us come together on the fourth day of this week at *the* earliest dawn,"—'On aérne-merigen,' lit. "in *the* before morning;" *Anal. Anglo-Sax., Part I., Sec. XI.*

And . . . . Letanías "and with devout mind and tears, sing sevenfold Litanies,"

Ṭhaet . . . . . . wrecath'—"in order that the mighty Judge may pardon us, when he seeth that we *our*selves take vengeance upon our iniquities.'"

Eornostlice . . . . gecómon—"Therefore when the great multitude, men both of *the* priesthood and of *the* monastic order, and the laïty, came together on the *appointed* Wednesday for the sevenfold Litanies, according to *the* injunction

of the blessed Gregory,"—'Ge—ge,' "both," "as well as," either with, or without 'aegthher.'—'Munuc-hádes,' lit. "of *the* monk-hood."—'Leáwede folc,' lit. "laïcal folk, *or* people."

Tó-thhán-swythe ... cwealm—"to such a degree did the aforesaid plague rage,"—'Tó-thhán-swythe,' "to that excess;" *Anal. Anglo-Sax., Part I., Sec. XI.*

Thhaet..... feallende—"that eighty men falling down at that one time,"—'Mann,' the Gen. plur. governed by 'hundeahtatig,' according to *Gram.* §445.

Of .... sang—"departed from this life while the people sang the Litanies."

Ac...... geswicon—"But the holy priest ceased not to exhort the people that they should not desist from their intercession,"

Oth-thhaet.... gestilde—"until *the* mercy of God might stay the fierce plague."—'Oth-thhaet,' "until that."

Hwaet-thhá .... gemynte—"whereupon Gregory, after he had undertaken *the* papacy, called to mind what he had long before determined for *the* Angle-race,"

And .... gefremmode—"and forthwith set about the accomplishment of that delightful work."

He .... forlaétan—"He nevertheless could not leave the Roman episcopal see at all;"—'Nátes-hwón,' for 'ná-tó-thhaes-hwón;' *Anal. Anglo-Sax., Part I., Sec. XI.*—'Bisceop-stól,' lit. "bishop-throne, chair, *or* stool."

Ac.. . íglande—"but he sent other ambassadors, distinguished servants of God, unto this island,"

And . . . fylste—"and he *him*self by his prayers and exhortations greatly aided,"

Ṭhaet . . . . wurde—"that *the* preaching of those ambassadors should have free course, and be fruit-bearing unto God."

Ṭhǽra . . . . Justus—"*The* names of the ambassadors are thus called: Augustine, Mellitus, Lawrence, Peter, John, Justus."

Ṭhás . . . . Angel-cynne—"These teachers did the blessed Pope Gregory send *along* with many other monks unto *the* Angle-race,"

And . . . . tihte—"and *he* exhorted them to the expedition in these words:"

'Ne . . . . ymbe-spraece—"'Be ye not deterred either by *the* fatigue of *the* tedious journey, or by *the* talking of evil men;"—'Ymbe-spraece,' lit. "talking about."

Ac . . . . gefremmath—"but with all *the* steadfastness and ardor of true love, accomplish, through *the* help of God, the things *now* begun;"—'Ṭhás,' "these."

And . . . . býth—"and know ye that your meed in the eternal recompense will be so much the greater,"—'Mycle,' "by much," the Old Abl. fem., like 'myclum;' *Anal. Anglo-Sax. Part I., Sec. XI.*

Swá . . . . swincath—"by so much as ye shall labor *the* more for *the* sake of God."

Gehýrsumiath . . . . . gerehton—"In all things humbly

obey Augustine, whom we have appointed leader unto you." —'Ṭḥone-tḥe,' "him whom."

Hit . . . . gefyllath—"It shall profit your souls, whatsoever ye fulfill according to his admonition."

Se . . . . . gescýlde—"The Almighty God, through his grace, shield you,"

And . . . . geseón—"and grant unto me that I may see *the* fruit of your labor in the everlasting retribution;"

Swá . . . . édleánes—"so that I may be found together *with you* in *the* joy of your recompense,"

Ṭḥeáh-tḥe . . . . swincan'—"although I cannot labor with you according as I am willing to labor.'"

Augustínus . . . . hǽse—"Augustine with his associates, who have been reckoned forty, then proceeded according to *the* injunction of Gregory,"—'Ṭḥaet,' "that," the neuter singular, idiomatically referring to a masculine noun in the plural, as well as united with a verb in the same number; *Gram.* §424, and *Anal. Anglo-Sax., Part I., Section XI.*

Oth-tḥaet . . . . íglande—"until they came without accident unto this island."

On . . . . Cantwara-byrig—"In those days reigned Ethelbert, King, in Canterbury,"—'Cant-wara-byrig,' "*the* city of *the* Cantwara," *or* "*the* city of *the* inhabitants of Kent." Ethelbert, fifth sovereign of the Jutish kingdom of Kent, and third Anglo-Saxon "Bretwalda," or Ruler of Britain, had married Bertha, a Frankish princess and a Christian; *Anal. Anglo-Sax., Introd.* §71.

And .... súth-sǽ—"and his kingdom was possessed of extent from the great river Humber unto *the* sea on *the* south."—'Astreht,' "stretched."—'Ṭhǽre,' we have inserted in the text, as required by the definite state of the adjective 'myclan.'—'Súth-sǽ,' lit. "south-sea."

Augustínus .... bebeád—"Augustine had taken interpreters in *the* country of *the* Franks, as Gregory enjoined him,"—'Wealh-stódas,' from 'wealh,' "*a* foreigner," and 'stód,' related to 'stéde,' "*a* place," *a* "stead."—'On Francena ríce,' either "in *the* country," or "in *the* kingdom of *the* Franks."

And .... bódode—"and he, through *the* mouth of those interpreters, preached *the* word of God unto the king and his people:"

Hú ..... alýsde—"in what manner the merciful Savior by his own passion, had redeemed this guilty world,"

And .... ge-openode—"and had opened *the* entrance of *the* kingdom of *the* heavens unto believing men."

Ṭhá .... cwǽeth—"Then answered the king, Ethelbert, unto Augustine and said,"

Ṭhaet .... cydde—"that he had announced unto him fair words and promises;"

And .... forlǽtan—"and remarked that he could not so quickly leave off the old manner of life, which he observed *along* with *the* Angle-race."

Cwǽeth .... bódian—"*He* told *him, however,* that he might freely preach the heavenly doctrine unto his people,"

And . . . . wolde—" and that he was willing to minister support *both* to him and his associates,"

And . . . . heófod-burh—" and would grant them residence in Canterbury, which was *the* capital town of all his kingdom."—' Forgeáf,' here in the subjunctive mood.—' Ṭḥá wunungе,' lit. " the dwelling."—' Heófod-burh,' lit. " head-town, *or* city."

Ongan . . . . líf—" Then began Augustine, with his monks to imitate *the* life of the Apostols,"

Mid . . . . . ṭḥeowigende—" serving God with continual prayers, and watchings, and fasts,"

And . . . . bódigende—" and preaching *the* word of life unto those to whom they were able;"

Ealle . . . forhogigende—" contemning all worldly things as foreign *unto them*,"

Ṭḥá . . . . underfónde—" receiving those things alone which they needed for *their* sustenance,"

Be . . . . lybbende—" living *them*selves according to that which they taught,"

And . . . . ṭḥóligenne—" and for *the* love of the truth which they preached, were *they* ready to suffer persecution,"

And . . . . ṭḥorfton—" and to perish by death, if they had need."

Hwaet-ṭḥá . . . . wurdon—" Wherefore *a* good many believed, and were baptized in *the* name of God,"—' For-wel manige,' lit. " for well many."—' Gefullode wurdon,' " were

baptized." The original meaning of "gefullian," *or* 'fullian,' is, "to bleach," "whiten," and thence, "to purify," "to baptize."

Wundrigende . . . . láre—"being filled with admiration at the simplicity of their harmless life, and *the* sweetness of their heavenly doctrine."

Ṭḥá . . . . behát—"Then pleased at last the king, Ethelbert, their pure life, and their joyous promise,"—'Æt-nextan,' lit. "at next;" *Anal. Anglo-Sax., Part I., Sec. XI.*—'Gelustfullode,' the Singular, with 'lif' alone for the Nom., and requiring to be repeated for 'behát.'

Ṭḥá . . . . gesethede—"which indeed were attested with many signs,"

And . . . . ge-árwurthode—"and he then believing was baptized, and greatly honored the Christians,—'Myclum,' "in many *things*."

And . . . lufode—"and so loved *the* inhabitants of the heavenly city."—'Heofonlice ceaster-gewaran,' lit. "heavenly city-inhabitants," *or* "citizens."

He . . . . . geneádian—"He was unwilling, however, to compel any one to Christianity;"—'Naénne,' lit. "no one;" *Gram.*, § 465.

Forṭḥán-ṭḥe . . . . haéle—"because he had learned by asking of his salvation from the teachers,"

Ṭḥaet . . . . sylf-wylles—"that *the* service of Christ ought not to be forced, but *that it should be* of one's own will."—'Sylf-wylles,' lit. "of self-will, *or* affection."

Ongunnon . . . . bódunge—" Then began *a* good many to hasten daily to hear the holy preaching"

And . . . . gelýfende—" and to leave off their heathenism, and unite themselves unto *the* church of Christ, believing on him."

Betweox-þisum . . . . Arela—" Meanwhile Augustine had departed over sea unto the Archbishop Etherius of Arles," Not Ætherius, but Vergilius, who at that time filled the archiepiscopal chair of Arles. Ætherius was Archbishop of Lyons, and the contemporary of Vergilius. The name of the latter ought, therefore, to be read in the Text.—' Betweox-þisum," " between these *things*;" *Anal. Anglo-Sax., Part I., Sec. XI.*

And . . . . . gewíssode—"and he (*Etherius*) consecrated him as archbishop for *the* Angle-race, as Gregory had previously instructed him."

Augustínus . . . . Róme—" Augustine then consecrated, returned unto his episcopal see, and despatched ambassadors to Rome,"

And . . . . underfeng—" and informed the blessed Gregory that *the* Angle-race had received Christianity,"

And . . . . befran—" and he also in writings inquired about many things,"

Hú . . . . folce—" in what manner *it* was to be conducted by him among the newly-converted people." We have substituted the gerund 'drohtnigenne,' in the place of the participle 'drohtnigende,' the common reading, which is an impossible construction.

Hwaet-tḥá .... móde—"Whereupon Gregory greatly thanked God with exulting mind,"

Ṭḥaet .... gewilnode—"that *it* was so come to pass with *the* Angle-race as he *him*self had anxiously desired;"

And .... lacum—"and in return sent ambassadors unto the faithful king, Ethelbert, with writings and manifold presents;"

And .... befran—"and other writings unto Augustine *along* with replies to all the things about which he had made inquiry,"—Augustine's *Inquiries*, and Gregory's *Answers*, may be found in *Bede's Ecclesiastical History, B. I., C. XXXVII.* Some of the Answers are tinged with the ascetic, not to say, superstitious notions of the age.—'Ealra tḥaéra tḥinga,' lit. "of all the things."—'Ṭḥe,' governed by the 'be' in composition, according to *Gram.* § 467, *Note* 3.

And ..... manode—"and also exhorted him in these words:"

'Bróthor .... geswutelath—"'My Brother, the most beloved! I know that the Almighty manifesteth many wonders through thee unto the nation which he hath chosen,"

Ṭḥaes ..... ondraédan—"at which *thing* thou mayest rejoice, and also tremble."

Ṭḥú .... gife—"Thou mayest certainly rejoice, that *the* souls of that nation have been drawn through these external wonders unto the inward grace."

Ondraéd .... gefremmath—"Fear thee, nevertheless, that

thy mind be not lifted up with arrogance by the signs which God performeth through thee,"

And .... withinnan—"and thou from thence fall into vain-glory within,"

Ṭḥánon-ṭḥe .... býst—"from whence thou hast been exalted in dignity without.'"

Gregoríus .... bócum—"Gregory also sent unto Augustine sacred presents in mass-robes and in books,"—'On bócum,' "in books." "These were, 1st, a Bible, adorned with some leaves of a purple and rose color, in two volumes, which was extant in the time of James the First: 2nd, The Psalter of St. Augustin, with the Creed, Pater Noster, and several Latin hymns: 3d, Two copies of the Gospels, with the Ten Canons of Eusebius prefixed: 4th, Another Psalter with hymns: 5th, A volume containing legends on the sufferings of the Apostles, with a picture of our Savior in silver, in a posture of blessing: 6th, Another volume on the martyrs, which had on the outside a glory, silver-gilt, set round with crystals and beryls: 7th, An exposition of the Epistles and Gospels, which had on the cover a large beryl surrounded with crystals. Augustin also brought Gregory's Pastoral Care, which Alfred translated."---*Sharon Turner, Hist. of the Anglo-Saxons, Vol. I., B. III., C. VI., Note* (1.), *p.* 203. Such was "the Library of the whole English Church, A. D. 601."

And .... sámod—"and along *with them* relics of the Apostols and Martyrs;"

And .... sceoldon—"and enjoined that his successors should always receive the pall and the archiepiscopal dignity from the apostolic seat of *the* Roman Church,"—'Ṭḥaet pallíum,' "the pall," "The pallium, or pall, consisted of a

long stripe of fine woollen cloth, ornamented with crosses, the middle of which was formed into a loose collar resting on the shoulders, while the extremities before and behind hung down nearly to the feet."—'Erce-háde,' lit. "arch-hood."

Augustínus . . . . . Engla-theóde—" Augustine, after this, appointed bishops from his associates in every city within *the* nation of *the* Angles ;"—Æfter-thisum,' "after these *things* ;" *Anal. Anglo-Sax., Part I., Sec. XI.*

And . . . daege—" and they (*the Angles*) have continued increasing in *the* faith of God unto this very day."—'Daeg-thérlican daege,' lit. "daily day."

Se . . . . . traht-béc—" The blessed Gregory composed many holy treatises,"—'Traht-béc,' lit. "tract-books."

And . . . . gewíssode—" and with much diligence instructed *the* people of God unto the eternal life,"

And . . . . geworhte—" and performed many miracles during his life,"

And . . . . dagas—" and gloriously ruled the papal chair thirteen years, and six months, and ten days,"—'Papan-setles,' lit. " pope's-chair," the Gen. governed by 'geweold,' according to *Gram.* § 448.

And . . . . heofona-ríces—" and, afterwards, on this day, departed unto the everlasting seat of *the* kingdom of *the* heavens,"

On . . . . Amen—" in which he shall live with God Almighty for ever and ever, Amen!"—'A, bútan ende,' "ever, without end."

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BEDE'S

ECCLESIASTICAL

HISTORY OF THE ANGLO-SAXONS.

THIS work, the chief production of BEDE, styled, on account of his "passing virtues and rare learning," *the Venerable*, was originally written in Latin, and afterwards translated into Anglo-Saxon by King Alfred, by whom it was very highly prized, and, with justice. Bede was born at Jarrow, in A. D. 673, and died on the 26th of May, A. D. 735. His remains, which had been interred in the Monastery of Jarrow, where he passed the greater part of his life, in the exercise of all that is "excellent, and of good report," were afterwards carried off by a priest and deposited in the Cathedral of Durham.

"Nis . . . . forswigienne—' "The report, then, is not to be passed over by us in silence,"

Ꝥe . . . . becóm—"which has come down to us through *the* saying of old men, concerning the blessed Gregory,"

For . . . . waére—" For which reason he would be reminded,"

Ṭḥaet . . . . tḥeóde—" that he had exercised so fervent *a* zeal for the salvation of our nation."

Secgath . . . . . Brytene—" They say that on *a* certain day trade-men came thither anew from Britain,"—' Sume daege,' in the Old Abl. and in construction according to Gram. §438. —' Ṭḥider,' referring to Rome—' Niwan,' " anew," " newly," " again ;" traders from Britain were in the habit of resorting to Rome, as is intimated in the corresponding passage in the 'Natale.'

And . . . . bróhton—" and brought many articles of merchandize unto *the* market-place ;"

And . . . . tḥing—" and also *that* many came to buy those things."

Ṭḥá . . . . cóm—" Then happened it that among others Gregory also came thither,"

And . . . . waéron—" and then saw *that* youths intended for sale were placed there among other things,"

Hwítes . . . . . gefeaxode—" *who were* persons of white body and beauteous countenance, and possessed of noble heads of hair."

Ṭḥá . . . . . beheold—" When he saw and looked upon them,"—' Ṭḥá-tḥá,' " when," elegantly separated by the pronoun ' he.'

Ṭḥá . . . . waéron—" then inquired he from what country, or from what nation they had been brought."

Saéde . . . . waéron—"They told him that they had been brought from *the* island of Britain,"

And . . . waéron—"and *that the* inhabitants of that island were persons of such looks."

Eft . . . . waéron—"Again he inquired whether the people of the same country were Christian,"—'Ṭḥá ylcan land-leóda,' lit. "the same land-people."

Ṭḥe . . . . lifdon—"or *if* they still lived in *the* errors of heathenism."—'Ṭḥá-gyt;' *Anal. Anglo-Sax., Part I., Sec. XI.*

Cwaéth . . . . waéron—"They observed unto him and said, that they were still heathen;"

And . . . . cwaéth—"and he then sighed deeply from *his* inmost heart, and thus observed:"—'Swithe,' "very much," "exceedingly."

'Wá-lá-wá! . . . . menn—"'Alas! alas! that is sorrowful, that persons of so fair *a* countenance, and of so light *a* complexion,"

Sceolon . . . Ealdor!'—"should own and acknowledge *the* Prince of Darkness!'"—'Besittan,' "possess *as their lord*."—'Ṭḥystra,' the plural.

Eft . . . . . cómon—"Again he inquired what the nation was called of which they were come."

Ṭḥá . . . . waéron—"Then answered they him, that they (*the people of the nation*), were called Angles."

Cwaéth . . . . habbath—"He observed, 'Well may that be so, since they have *an* angelic countenance,"

And . . . . sin'—" and *it* also behooveth such that they be fellow-heirs of angels in *the* heavens.' "

Ṭḥá-gyt . . . . wáeron—" Still further did he inquire and observe, ' What call *ye* the province from which these youths were brought hither ?'—' Máegth,' in the Nom., and governed along with ' hwaet' by ' hátte,' according to *Gram.* §458.

Ṭḥá . . . . wáeron—" Then answered they him and said, that they (*the people of the province*), were called Deïri."

Cwáeth . . . . Deïri—" He observed, ' Well is that said, Deïri (de ira *eruti* ") ;

Hí . . . . . gecygde'—" they shall be delivered from *the* wrath of God, and invited unto *the* mercy of Christ.' "

Ṭḥá-gyt . . . . wáere—" He still asked what their king was called ;"

And . . . . wáere—" and they answered him and said, that he was called Ella."

And . . . . cwáeth—" And he played with his words upon the name, and observed :"

' Alleluia ! . . . . sí '—" ' Alleluiah ! that is meet, that *the* praise of God our Creator be sung in those parts.' "

And . . . . setles—" And he then straightway went unto the bishop, to the father of the apostolical chair,"—' Ṭḥá-sona ;' *Anal. Anglo-Sax., Part I., Sec. XI.*

Forṭḥón . . . . geworden—" since he himself had not as yet become bishop,—"

Baéd .... láreowas—"prayed him that he would send at any rate a few teachers unto *the* Angle-nation in Britain,—'Hwylce-hugu,' "some at least."

Ṭḥaet .... mihton—"that through those *teachers* they (*the Angles*) might be converted unto Christ;"

And .... gefremmanne—"and said that he *him*self was ready, with *the* help of God, to undertake the accomplishment of the work,"

Gif .... lýfnys—"if that pleased the apostolical father, and should that, *indeed*, be his will and his permission."

Ṭḥá .... ṭḥón-má—"Then would not the pope suffer that, and the inhabitants *of the* city still less,"—'Ne—ṭḥón-má,' lit. "nor the inhabitants *of the* city the more."—'Ṭḥón-má;' *Anal. Anglo-Sax., Part I., Sec. XI.*

Ṭḥaet .... geláered—"that so noble *a* man, and so accomplished, and so learned,"

Swá .... gewite—"should depart so far from them."

Ac .... waés—"But he, immediately after that he had become bishop,"—'Sona-hrathe-ṭḥaes-ṭḥe,' "immediately after the *time* that." The whole phrase is adverbial, but 'ṭḥaes ṭḥe' may be considered in construction according to *Gram.* §438 with §429.

Ṭḥaet .... wilnade—"*I say*, that he undertook the accomplishment of the work which he had long desired,"

And .... saédon—"and sent hither *the* teachers, whom we have before mentioned;"

And . . . . gefultumiende—"and he, St. Gregory, with his exhortations, and with his prayers was ever aiding,"—'Scs,' an abbreviation for the Latin, 'Sanctus.'

Ṭḥaet . . . . Angel-cynne"—"that their doctrine might be fruit-bearing, according to *the* will of God, and to *the* profit of the Angle-race."

See also, Appendix.

THE ANGLO-SAXON CHRONICLE.

THIS invaluable record, which has been transmitted to us from the times of our Saxon forefathers, commences with the invasion of Britain by Julius Cesar, with a short preliminary account of the early settlement of the island, and extends to the middle of the 12th century. It is, necessarily therefore, the production of many successive hands, and is likewise written with more or less purity of style, according to the age of the different annalists. Our limited extracts have been taken from the common Text, except such portions as appear "indented," which have been drawn from MSS. that coincide with that Text and with each other in facts themselves, while they differ in the mode of stating them, and on that account are not susceptible of collation. In this, we have followed the example of others in principle, as well as made use of their labors.

A. D. 560.* Hér . . . . wintra—"At this time Ethelbert acceded to *the* kingdom of *the* Cantwara, and held it LIII. years."—'Hér,' strictly, "here."—'Feng—tó,' lit. "took

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* We have substituted this date in the place of A. D. 565, to make the latter part of the passage coincide with the time of Gregory's succession to the papacy as given in the next extract, the true period, as

to."—'Wintra,' "winters," and, as the Anglo-Saxons and other northern nations computed the annual revolutions of time by the return of winter, "years;" *Anal. Anglo-Sax., Glossary, sub voc.*

On . . . . fulluht—"In his days the holy pope Gregory sent us baptism,"

Ṭhaet . . . . ríces—"which was in the two and thirtieth year of his reign."

A. D. 592. Hér . . . . Róme—"At this time Gregory acceded to *the* popedom in Rome."

A. D. 596. Hér . . . . munecum—"At this time Gregory, Pope, sent Augustine unto Britain with *a* good many monks,"

Ṭhá . . . . gódspellian—"for the purpose of announcing the good tidings of *the* word of God unto *the* nation of *the* Angles."—'Ṭhá . . . . . gódspellian,' lit. "who should announce the good tidings of, *or* preach."

A. D. 597. Hér . . . . Engla-lande—"At this time came Augustine and his associates unto *the* country of *the* Angles."

A. D. 601. Hér . . . . Brytene—"At this time Gregory the pope sent *a* pall unto Augustine, Archbishop, in Britain,"

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well as the date itself, with what Bede says, that Ethelbert died Feb. 24th, A. D. 616, after a reign of fifty-six years. Bede's statement also harmonizes with the date of the Chronicle for this event, as will appear in the sequel. Another error of the Text regards the length of Ethelbert's reign, 'LIII. wintra,' instead of LVI. It will be perceived that the former number of years would not agree with any of the other dates.

And . . . . fultume—"and *a* good many religious teachers as aid *unto him*."—'Tó fultume,' "for aid, *or* support."

A. D. 604. Hér . . . . . Justum—"At this time Augustine consecrated II. bishops, Mellitus and Justus."—'Mellítum,' and 'Justum,' Latin Accusatives.

Mellítum . . . . Lunden-wic—"Mellitus he sent to announce baptism unto *the* East-Saxons; and Ethelbert gave unto Mellitus *a* bishop's see in *the* town of London,—'Lunden-wic,' lit. "London-wic, *or* wich."

And . . . . Dorwit-ceastre'—"and unto Justus gave he *a* bishop's see in Rochester, which is XXIV. miles from Canterbury."—'Justo,' a Latin Dat.—'Dorwitceastre,' lit. "Dorwitchester," the *Dorobernia* of the Romans, now Canterbury.

A. D. 606. Hér . . . . sende—"At this time died Gregory, about ten years after he had sent us baptism."—'Forthferde,' "went forth, *or* departed *from life*."—'Ṭhaes ṭḥe,' "from the *time* at which;" *Gram.* §438 with §429.

A. D. 616. Hér . . . . cinga—"At this time died Ethelbert, King of *the* Cantwara, who first of *the* Anglo-Saxon kings received baptism."

On . . . . Augustíne,—"In *the* days of this king (Eádbald), the same Laurentius, Archbishop, who was in Kent after Augustine,"—'Eádbald,' probably for 'Eádbaldes' the Gen. —'Se wás on Cent aefter Augustíne,' i. e. "who succeeded Augustine in Kent."

Forthferde . . . . Augustíne—"died on *the* IV. Nones Feb., and he was buried near Augustine."—'IV. Nones Feb,' i. e. the 2d day of Feb.

Se . . . . biscope—" The holy Augustine, in the vigor of his life, had consecrated him as bishop,"—' Bé his hálan líue,' lit. " in his hale life."

Tó-ṭḥí-ṭḥaet . . . . Engla-lande—" in order that *the* Church of Christ, which as yet was new in *the* land of *the* Angles," —' Tó-ṭḥí-ṭḥaet,' " to the *end* that ;" *Anal. Anglo-Sax., Part I., Sec. IX.*

Náne . . . . arcebiscope,—" might not be without *an* archbishop for any *length* of time after his decease."

Ṭḥá . . . . Lunden—" After him then Mellitus, who was before Bishop of London, acceded to *the* archbishopric."

Ṭḥá . . haéthene—" Then did *the* inhabitants of London *again* become heathen."

INDEX OF STEMS AND FORMS.

INDEX

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STEMS AND FORMS.

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APPENDIX.

APPENDIX.

I.

The following works given by Bede at the conclusion of his *Ecclesiastical History* as composed by himself prior to A. D. 731, show the extent to which Christian with other literature was cultivated in that age:—

"1. A commentary on Genesis, as far as the twenty-first chapter inclusive. Part of this work will be found in the editions of Bede's collected works; the rest was edited by Henry Wharton, in his collection of Tracts by Bede.

"2. A treatise on the tabernacle and its vessels and on the vestments of the priests, in three books.

"3. A commentary on the thirty-one first chapters of the first book of Samuel, (usque ad mortem Saulis,) in three books.

"4. The treatise de ædificatione Templi, (an allegorical interpretation of the temple of Solomon,) in two books.

"5. Detached observations on the books of Samuel and Kings. (In Regum librum xxx questiones.)*

"6. A commentary on the Proverbs of Solomon, in three books.

"7. A commentary on the Song of Solomon, in seven books.

"8. Glosses on Isaiah, Daniel, the Twelve Prophets, and part of Jeremiah, extracted from St. Jerome.

"9. On Ezra and Nehemiah, in three books.

"10. On the Song of Habacuc, in one book.

"11. On the book of Tobit, (In Librum beati patris Tobiæ, explanationes allegoricæ de Christo et ecclesia,) in one book.

"12. Heads of readings (capitula lectionum) on the Pentateuch and on the books of Josuah and Judges.

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* "The passages illustrated in this book are, 1 Sam. ii. 35; iii. 19; vi. 19; vii. 2; xx. 14, 15; xxv. 29. 2 Sam. i. 18; viii. 2; xxiii. 8, 20. 1 Kings, vi. 2, 8, 9; viii. 8, 9, 65; xvi. 34; xx. 10. 2 Kings, xi. 5, 12; xii. 15; xiv. 7, 25; xvii. 29, 30; xviii. 32; xx. 9; xxii. 14; xxiii. 10, 11, 13; xxiv. 14.

"13. A commentary 'in libros Regum et Verba dierum.'

"14. A commentary on the book of Job.

"15. On the Proverbs, Ecclesiastes, and the Song of Solomon.

"16. On Isaiah, Ezra, and Nehemiah.

"17. A commentary on the Gospel of St. Mark, in four books.

"18. A commentary on St. Luke, in six books.

"19. Homilies on the Gospel, in two books.

"20. A compilation from St. Augustine—In Apostolum quæcunque in opusculis sancti Augustini exposita inveni, cuncta per ordinem transcribere curavi.

"21. A commentary on the Acts of the Apostles, in two books.

"22. Commentaries on the seven Catholic Epistles.

"23. A commentary on the Apocalypse, in two books.

"24. Heads of readings on the whole of the New Testament, with the exception of the Gospels.

"25. A book of Epistles addressed to various persons. These Epistles were in fact tracts addressed to his friends on the following subjects: On the six Ages of the World, (de sex ætatibus sæculi;) on the Mansions of the Children of Israel; on the words of Isaiah, Et claudentur ibi in carcerem, et post dies multos visitabuntur, (Is. xxiv. 22;) on the Bissextile; on the Equinox, according to Anatolius. The second and third of these tracts are lost.

"26. The life of St. Felix, compiled in prose from the metrical life by Paulinus.

"27. A corrected edition of the Life of St. Anastasius, which had been inaccurately translated from the Greek. (Librum vitæ et passionis sancti Anastasii, male de Græco translatum, et pejus a quodam imperito emendatum, prout potui, ad sensum correxi.)

"28. The life of St. Cuthbert, written first in verse, and afterwards in prose.

"29. The history of the abbots of Wearmouth and Yarrow.

"30. The Ecclesiastical History.

"31. A Martyrology.

"32. Hymns, in various meters or rhythms.

"33. A book of Epigrams, in Latin verse.

"34, 35. The books De Natura Rerum and De Temporibus.

"36. A 'larger book' de Temporibus.

"37. A book de Orthographia, arranged in alphabetical order.

"38. A treatise on Meters, (de Metrica Arte,) to which was added another, de Schematibus sive Tropis.

"To the foregoing list may be added a few books, which are of

undoubted authenticity, and which with one exception, were written subsequently to the completion of the Ecclesiastical History.

"39. The Libellus de Situ Urbis Hierusalem, sive de Locis Sanctis, already mentioned as an abridgment from the older work of Adamnan. We know that this tract was published before the appearance of the Ecclesiastical History, in which it is mentioned, and it is singular that it should be omitted in Bede's list.

"40. In his old age, soon after the completion of the Ecclesiastical History, Bede wrote (in imitation of St. Augustine) a book of *Retractationes*, in which with characteristic candor he points out and corrects errors admitted into the writings of his earlier years.

"41. The Epistle to Albinus, edited by Mabillon, and written soon after the year 731.

"42. The Epistle to Archbishop Egbert, written at the end of the year 734 or in the beginning of 735. And,

"43, 44. The Compilation from Isidore, and the Anglo-Saxon version of St. John, which occupied Bede's last moments."*

II.

Preceding the observations made, as here given, by Bede relative to St. Gregory's interest in behalf of the Anglican nation from the incident of the youths, we find the following notice of his death and burial by the same pen, with a Saxon translation of his epitaph:—

"Thissum tídum, thaet is, fíf winter and six hund wintra aefter thaére Drihtenlican menniscnysse, se eádiga papa Gregoríus, aefterthón-the he thaet setl thaére Rómaniscan Cyrican and thaére Apostolican threottyne geár and six monthas and tyn dagas wulderlice heold and rehte, thá waés forthfered, and tó thám écan setle thaes heofonlican ríces laeded waés.

"Heold he and rehte thá cyricean on thára Cásera tídum Mauricíi and Focati, and thý aefterran geáre thaes ylcan Focati thaet he forthferde of thissum lífe, and ferde tó thám sóthan lífe the on heofonum is; and his líchoma waés bebyrged on Sce Pétres Cyricean

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* Wright's *Biographia Britannica Literaria—Anglo-Saxon Period, London,* 1842.

befóran thám húsel-portice thý feórthan daege Idus Martium, and he nú-hwónne on thám ylcan bíth on wuldre arísende mid othrum hyrdum tháere hálgan cyricean. And on his byrgenne is awriten thisses gemetes byrgen-leóth:—

"Onfóh, thú Eorthe, líchoman of thínum líchoman genumen,
Thaet thú hine eft agyfan maege, thónne hine God líffaesteth.
Se gást up-heofon gesóhte; náenig geweald deathes him scéththeth,
Thám othres lífes se sylfa death ys wég.
Thaes heán biscopes leomu on thysse byrigenne syndon betýnde,
Se symle leofath gehwáer on unrím-gódum.
Earmra hungor he oferswythde mid méttum,
And heora cýle mid hráegle.
And he mid hálgum monungum saula fram feóndum gescýlde,
And he mid dáede gefylde swá-hwaet-swá he mid worde láerde.
Wáes he gerýnelicu word sprecende thaet he lífes bysen wáere háligra manna.
Tó Criste he Angle gehwyrfde mid anfaestnysse láreowdómes.
This gewin, and thissum gelíc, theós gýmen, and thus thú, hyrde, dydest,
Thaet thú Drihtne bróhtest micel gestreón háligra saula.
Thissum sigorum thú, Godes biscop, blissian miht,
Forthón thú thínra weorca éce méde bútan ende nimest."

THE END.